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GOD ALL in ALL.
BEING A
L E T T E R
TO THE
BAPTIST - CHURCH

MEETING AT
GOODMAN'S FIELDS, LONDON,
Under the PASTORAL CARE of
The Reverend Mr ABRAHAM BOOTH.

By S. W.

Who was Ejected by the said Church, 21 Feb. 1770, for
not Believing that the Man CHRIST was GOD, &c.

Are there more GODS than one?
Hear, O Israel, the LORD our GOD is one LORD.

Are there more Saviours than one?
I am GOD, and besides me there is no Saviour.

GOD is the Saviour, Man is the Saved.
*Ye Men of Israel, Hear these Words, JESUS of Nazareth,
a Man approved of GOD among you, by Miracles, and
Wonders, and Signs, which GOD did by him, &c.*

To which is added,
A few Thoughts on the distinct Properties of the Intelligent and
Material Creation, and the Relation they are kept in by GOD
to each other in the Human Body and Soul.

L O N D O N :

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M DCC LXX.

GOD ALMIGHTY
JESUS CHRIST

BAPTIST CHURCH

OF THE
CITY OF NEW YORK

AND
DIocese of New York

AND
DIocese of New York

AND
DIocese of New York

AND
DIocese of New York

AND
DIocese of New York

To the Reverend Mr ABRAHAM BOOTH,
the ELDERS, and the rest of the
MEMBERS of the BAPTIST CHURCH
meeting at *Goodman's-Fields*, London.

My dear FRIENDS,

THE importance of the transaction of last
Wednesday Evening, when I was called be-
fore you to answer to the questions pro-
posed, and the answers which, from a principle
of conscience, I was obliged to make, is not yet
out of mind; and as I had no convenient oppor-
tunity, without appearing to intrude farther than
was desired, of giving any particular account of
the cause, manner, and effect of the late great
change

change on my mind, I have taken this method of attempting to give you a concise, yet circumstantial detail, of what my general ideas were before it took place; the manner of its taking place; and the effects since.

It pleased God to bring me into the world by parents which were (as I am told, for I remember but very little of either) not only professors of faith in CHRIST, but very exemplary in that profession; and though they were taken away by death when I was a child, yet I was always under the care of religious people, and of the calvinistic principles; and from my infancy almost was convinced of my own inability to save myself; and of course was led to look for salvation by the imputed righteousness of CHRIST alone.

This was the constant principle of my mind, I say, from my youth; and that you may see my mind, and judge accordingly, I will transcribe a few hints which I wrote only for my own use about two years ago; the original I happened to have by me; it runs thus.

On the revelation of God in the scriptures
of truth.

Without the written word, mankind would be in the utmost darkness of the original of themselves, and of all the other creatures inanimate or animate, of the existence of the Soul after the dissolution

solution of the body; of the great God; of heaven
 and of hell; but most of all, how a sinful crea-
 ture could possibly be justified before God. If
 we suppose a person never to have had any the
 least intimation, either by reading or from any
 fellow-creature, of what the scriptures teach, how
 profoundly ignorant must such a mind be of God
 the creator, of himself, and of all his fellow crea-
 tures: both as to the self-sufficiency of the former,
 and dependency of the latter. Let us suppose a
 person of good natural parts, unassisted by reve-
 lation, inquiring into the knowledge of things
 from the exertion of his utmost stretch of reason.
 He must first turn his mind to reflect on what he
 himself is; by experience he finds he is capable of
 seeing, hearing, feeling, tasting, smelling, &c.
 These are the first notions or ideas that every per-
 son experiences, but besides these sensitive notions,
 the mind goes farther, and has the power or fa-
 culty of memory, that is, of reflecting of what
 has before been the ideas in its own mind. And
 of judgment, that is, of comparing one thing with
 another, and determining itself accordingly. What
 we find ourselves to be, would be discovered by
 experience; but the grand knowledge, *viz.* the
 original of things, how this stately fabrick of the
 universe came into existence, and how it is up-
 held in the order in which it is, what is to be the
 lot of the mind after the body is worn out and
 gone to its mother earth, whether it ceases from
 being, or survives the body, would be unknown
 in the present state of things: but above all, the
 moral circumstance of the mind; how a just and
 holy sin-avenging God could be just in justifying
 any transgressor of his righteous law, would ap-
 pear

pear not only as a thing improbable, but impossible: the thought of which, and the mind being at the same time justly conscious of its own sinfulness, would be for ever sinking the soul lower and lower into absolute despair for ever and ever.

But by the scriptures of truth, we are informed of all the aforementioned subjects, as that God is the eternal I AM: who has created the heavens, and earth, and sea, and all the host of them, and upholds them every moment: yea, that in and by him all things subsist and consist: that God created man after his own image, and gave him a written law in his heart, to live to the honour and glory of God that created him. God also entered into a covenant with the first man, for himself and all his posterity, in case of obedience, that he and they should live for ever in the enjoyment of God: but in case of disobedience, that he and they, should die the death, that is, should become disabled of ever more being re-established in their own persons. So, but that God must, in consequence of his holiness and abhorrence of sinners, deal with them as justice requires: to suspend all light and life of God in their souls, and where there is no light, darkness is the consequence. So here, the soul being by sin and transgression of God's holy and just Law, become guilty before God, is immediately cut off from the source and fountain of all good; and of consequence there remains nothing but evil, sin, horror, despair, and an everlasting growing misery, under a reflex sense of its loss of the infinite good: by whose power it will continually be held up in being with one hand, and ground to powder with the other.

But

But glory, glory be to God in the highest, that he has revealed himself unto men as a God of peace and good-will, notwithstanding every individual of *Adam's* offspring, are by the fall natural enemies to God, and are continually increasing that hatred and enmity by actual sin, and transgression of his laws, written in their consciences, and in the revealed Word.

The method which the great Creator has, according to his justice, been pleased to proceed in for the salvation of his people, is just the opposite of the first covenant made with man at his first creation: which was by man's own actually keeping the holy and righteous law of God; but as the fall had deprived man of ever fulfilling any one command of God, till his mind should be renewed, so the wisdom of God was the contriver, and his condescension and power the bringers about of the glorious plan of salvation for his people, by means of a substitute in man's nature, that was able to keep the holy law in every point in man's stead; and not only that, but make an atonement for, or suffer the penalty of their actual sins, and violations of the holy and righteous law of God. But now we want to find out this substitute. But after God himself had (speaking after the manner of men) mustered all the creation of heaven and earth, he could find none able to make up this breach between God and man: and he is said to "wonder that there was none to help." Therefore God himself from all eternity, with whom there is nothing past or to come, entered into covenant with his own eternal son, that he (the son) should become incarnate in the womb of a virgin;

a virgin; that this same son, who was and is the very and eternal God, should be made under the law in the room or stead of his people, which his father had covenanted with him to redeem; and in personating them should obey the righteous law of God through his whole life; and not only that, but that all the demerit of their original and actual sins should be laid the full penal curse of upon him. This the father gave his only begotten son out of his bosom to do. And this the son voluntarily consented to be and do, for the bringing about of the salvation of his elect. And blessed be the Father for giving his only begotten Son for us; and blessed be the Son for having now actually been incarnate, and fulfilled all his agreement, in obeying and suffering even the death of the cross for our salvation: And blessed be the holy Ghost for working in our hearts repentance from dead works, (that is, our own doings) and faith in this JESUS CHRIST, whereby we are reconciled to God in our own consciences.

And what now remains to keep men off from the belief and enjoyment of this eternal and unparalleled good? O, mankind are so desperately fallen from God, and so proud of themselves, that they cannot submit to be saved in God's way, by his righteousness that suffered without the gates of *Jerusalem* for them. For though whole countries of men have the scriptures in their own mother-tongue, yet the greater part of mankind, we see, as the scripture itself says, *will not have this man, viz. JESUS CHRIST, to reign over them*; most of them care nothing about the matter. God has made the heaven, earth, sea, air, and all things;
and

and by and in him all men have the natural and voluntary motions of the very body, as well as he is the Father of their spirits, (or thinking selves;) yet such is the total death of the mind to God, that some men say there is no God at all, though they themselves are creatures, which necessarily infers a creator; as there cannot be a created, unless there was a creator. The remaining part of men set out in religion, as in any art or science, some approve of one scheme, and some of another; this number constitutes the greater part of those who *are always learning, but never come to the knowledge of the truth.* And what is the reason of this? the answer is ready; They are led by their own will and spirit; but *as many as are led by the spirit of God, they are the sons of God: and when the spirit of God is come, he shall lead you into all truth.*

Thus all mankind, not an individual excepted, come under these two classes, either quite careless about the matter, (unless it is to oppose and deny both God and godliness;) or else set about reconciling God to them, as they call it, by some false scheme of religion, which ever appears most agreeable to their own spirits: and these schemes are almost as numerous as the persons that concern themselves about them: yet they are easily distinguished by this, for there is not one of them but what makes some act or condition on the creature's part the cause of his salvation; while the person who never comes up to the condition; according to these dreamers, is to be lost. Now comes in the written word, which is so clear that he that runs may read, and understand it, if the understanding was not wholly darkened by the fall: and

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what way of salvation does that set before us? why, that we were created by God at first in paradise, in the condition that some schemers say man may now be in if he will, (but by the way, what makes the will evil?) that is, free from sin, clear in our understandings, and righteous in our wills to the law of God: which is all the service any creature can be supposed capable of.

But the scripture does not end at the second chapter of *Genesis*; after having given us a full account of the original, innocent, and happy state of man, it goes on to account for the present state of mankind; and affirms, that man transgressed the righteous law of God, both in will, in consenting, and in deed, in taking and eating of that which his creator commanded him not to eat at the peril of death: not annihilation, observe. The mind of man being cut off from God by this exertion of his will against the holy will of God, the great God could not but in justice (without observing the necessity of it) withdraw all manifestation of his approbation, and proceed directly to speak very differently in the soul of man, now a sinner, by letting him know, that all was lost, and that he (*Adam*) with *Eve* his wife, by their fall, and all that ever should proceed from them to the end of time, were under the just curse of God, who had forewarned them that in the day they transgressed they should die the death.

I have, as above, given you a copy of a few thoughts, which contains the general ideas I had of the Deity, of the scriptures, and of the doctrines contained in the scriptures: And in that plan of things I fully expected, through God's faithfulness,

ness, to be kept to the last expiring moment. But a change has taken place, a great, a very great change. You, I am persuaded, cannot but think it is to my everlasting damnation, unless reclaimed : and at the same time, I am fully satisfied that God is quite enough, without any other thing, for the soul's salvation : for God is salvation, when known.

I will now give you a short account of the means, manner, and effects of this great alteration in my view of GOD, of CHRIST, of sin, of the scriptures, &c. which followed as effect doth its cause. The first of *October* last was our monthly sacrament, which I attended as usual, and enjoyed much the same frame of mind as at other times ; I remember, when eating the bread, &c. these lines of Mr HART's was my sentiment : " venture " on him, (*viz.* CHRIST) venture wholly, " let no other trust intrude." The next Morning, the second of *October*, waking early in the morning, found myself in a most dreadful state of darkness and dissatisfaction of mind respecting eternal things : between sleeping and waking I was afraid to recollect myself, for fear I should find myself in an unimbodyed and eternal fixed state of desperation.

After fully coming to myself, and finding I was in the land of hope, I had some degree of joy to think I was alive : but horrors, darkness, and such dreadful uneasiness of mind followed me day and night, till the *Thursday*-Evening following, as I had never felt to such a degree in all my life. My condition cannot be described : but pressed with this extreme distress, if ever I desired my creating God for any thing in my life, it was, that he would work all

his own works in me, and by me, and for me; and bring me safe through all in his own way. The *Tuesday-Morning* of this week I mentioned my condition to Mr E. B——D, and told him, I did not know what the Lord was about to do with me, but I was afraid I had never fully believed in Christ Jesus for salvation, &c. The *Thursday* I called at Mr B——H's house, to let him know my case, but he was not at home. These words, "To which of the saints will you turn;" was all the day with great weight on my mind; and I was made to see, that vain was the help of man; for what I felt, I knew could not be laid on nor taken off but by the almighty God. The *Thursday-Evening* of this week, about six o'clock, I intended to go to bed, as I was quite wore out with distraction; but altered my mind, and began fortifying a parcel of linen, and found to my surprise, that the horror was wearing off and abating greatly. I well remember desiring in my heart to God, not to take it off till it had answered the end intended; and that he would take it off the right way; which must be, as I supposed, by some farther manifestations of Christ, and in acts of faith in his person, work, &c. But notwithstanding I laboured to keep the distress on my mind, by considering that the end intended was not answered, yet it did greatly abate, so that I supped and slept tolerably well this *Thursday-Night*. The next morning I was far from happiness again, but I walked as far as *Islington* with a friend; in our conversation together I mentioned Christ as God-Man; my friend was pleased to reply, that he wondered a person of my understanding should make use of such a phrase as God-Man. I made him little or no answer to it, as it was no uncommon phrase with me. He
asked

asked me to breakfast with him, and said, he had got a little manuscript that he wanted me to hear. I told him, I did not want to hear it, for I was sure none but God could help me. However, I went and breakfasted with him: while we were at breakfast he read to me a short piece he had wrote on Christ, which I have here transcribed, and is as follows:

INASMUCH as the general judgment of mankind runs contrary to mine, concerning Christ, and that, in my own mind, I charge them with most gross idolatry in that point, *viz.* such as their affirming him to be God, and Saviour, &c. I therefore intend to examine those sort of views, in a fair, candid, impartial manner; showing the several reasons, that I find in my own spirit to differ with their judgment; and yet consistent with both the nature of things, and also the spiritual scripture-account of Him.

2dly, Inquire into the nature and import of those scriptures, which I find, as it were, ascribing Godhead to the term Christ.

3dly, Show that there is only God and creature throughout the universe.

4thly, Show in what light I view Christ, consistent with the glory of God, and good of mankind.

5thly, Show wherein I see him by the profession of the present day turned into a meer idol, to the dishonour of God, and of course blinding the eyes of the mind.

6thly, Show the glory of the dispensation of the Sabbath-day: as I understand those things spiritually.

First then, I would most impartially weigh the first matter proposed, *viz.* Whether Christ be God, or the Saviour of mankind, &c. or not. *Secondly*, Prove that he is neither God, nor Saviour; and *Thirdly*, If the above can be proved, it will manifestly appear to be gross idolatry to esteem Him in any respect whatsoever an object of worship. Now the only thing I shall further require, is a patient waiting, strictly adhering to your own experience, while you stand to see this famous ancient structure destroyed, insomuch that
 ss one stone shall not be left upon another, that
 ss shall not be thrown down.^{ss}

First then, That he is not God, is manifest from his own repeated declarations, *viz.* " I can do
 ss nothing of myself; the Father, that dwelleth in
 ss me, he doth the works. I speak not of myself;
 ss the Father which dwelleth in me, he speaketh
 ss the words. Neither came I of myself, but my
 ss Father he sent me. My Father, which gave
 ss them me, is greater than all. He that sent me
 ss is true: I came from God; neither came I of
 ss myself, but he sent me. And the words which
 ss you hear, are not mine, but the Father's which
 ss sent me. Why callest thou me god? there is
 ss none good but one, that is, God. For as the
 ss Father hath life, so hath he given the Son to
 ss have life in himself. I can of mine own self do
 ss nothing. I live by the Father: he that sent me
 ss is true, and I speak those things which I have
 ss heard of him. I do nothing of myself, but as
 ss the Father taught me, I speak those things. I
 ss have power to lay down my life, and I have
 ss power to take it up again. This commandment
 ss I received of my Father," &c. &c.

I appeal

I appeal to the spirits of all wise men, is this the language of an Almighty God? I affirm it is not, but the language of a dependent creature. I therefore appeal to the eternal power above, with all the men upon earth, whether a creature, under such a character as the above, can be a fit object of worship for an eternal spirit; and if not a proper object of worship, it must be idolatry to worship him, as himself has most sufficiently declared, by his own words: and therefore if not a proper object of worship, it can be little less than the wickedness of blasphemy, to look upon him in this light as a Saviour. Therefore in the above capacity, we cannot, we dare not look upon him as either God or Saviour; but a creature invested with a fully delegated power to execute the commission given him to execute. Therefore the true object of my spirit's worship, is the only true God, that gave him all, and every part of his power, and was the true object of his worship also, as well as mine.

Your objection will be, Then I see not any advantage Christ can be of to us, if he is neither God nor a Saviour.

Answer, Have a little patience till we come to treat of that part, or view of things; there you will see that the very use that God designed him to be of, that same use we see him of, to us, to the great glory of God, our and his Father: but for the present we pass on,

2dly, To consider the nature, tendency, and import of those scriptures which we find ascribing Godhead to the terms, Jesus, and Christ, &c.

and give them a fair impartial and candid consideration, in which we know assuredly your judgment in spirit must give its consent; and we challenge you, and all the men in the world, to put any other fair rational construction upon them, except you be guilty of the grossest of all forgery, *viz.* compounding things together, which in their nature it is impossible to compound.

First then, We take notice of the miracles by Christ, as God's instrument in the work.

Secondly, *Paul's* manner of speaking, in his writings, as applying things to Christ, when he cannot possibly be understood any other way than those powers to be of God.

First then of miracles, as done by Christ in his flesh; cleansing the lepers; casting out devils; turning water into wine; raising the dead; curing all manner of diseases of the body; and rising from the dead, &c. &c. Now let us but reflect back upon his own confession, in the former remarks himself has made in the days of his flesh, how he came by his power; then speak your real judgment, whether you can, with real propriety, and according to an enlightned conscience, say that he was God; or does your conscience loudly declare, that these things were only effected by the power of God, a power clearly above him, and himself only an instrument in the hand of that almighty power; and can be considered in no other light whatsoever? Then let this question echo back to your conscience; namely, Is this instrument, intirely passive and without any power, as simply considered in itself, my Saviour? Or shall not rather my immortal spirit trust itself, with all
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its concerns, with that immortal, eternal and everlasting fountain of all life, wisdom, and power, called God? I say, this God, and none other, is my alone Saviour. Why Godhead should be ascribed to Christ, more than to *Moses* or the Prophets, &c. I cannot account for any other way, in my own spirit, than this, namely, that the real gross idolatry and madness of these latter days exceeds the idolatry of the days of *Moses* and the Prophets, altogether as far as the idolatry of *Baal's* Priests did that of the true Prophet *Elijah*.

The next consideration proposed, is to consider of things ascribed to Jesus and Christ, which can only be applicable to the power of God. And however different those titles, names, or characters, may be, yet it is clear beyond a doubt, that those names cannot make the least difference in the nature of things; that they, in what view soever they may be thought to appear under, are neither less nor more than the powers of the eternal God, and our only and alone Saviour.

A few of which characters we shall here notice, which are by the Apostles ascribed to Christ and Jesus, &c. viz. " For the law of the spirit of
 " life, in Christ Jesus, has made me free from the
 " law of sin and death; but ye are not in the
 " flesh, but in the spirit. If so be that the spirit
 " of God dwell in you. Now if any man have not
 " the spirit of Christ, he is none of his. That I
 " should be a minister of Jesus Christ to the
 " Gentiles, ministering the gospel of God: for I
 " will not dare speak of any of those things,
 " which Christ hath not wrought by me. Are
 " sanctified

⁵⁵ sanctified in Christ Jesus. Christ in us the hope
⁵⁵ of Glory. Except Jesus Christ be in you, you
⁵⁵ are reprobates. But of him are ye in Christ
⁵⁵ Jesus, who of God is made unto us wisdom,
⁵⁵ righteousness, sanctification, and redemption.
⁵⁵ That he that glorieth, might glory in the Lord.
⁵⁵ Except the spirit of Christ be in you, ye are
⁵⁵ none of his. With the power of our Lord Jesus
⁵⁵ Christ. If any man be in Christ, he is a new
⁵⁵ creature. Christ shall quicken our mortal bo-
⁵⁵ dies. Until Christ be formed in you. Christ
⁵⁵ may dwell in you. As you have received Christ,
⁵⁵ so walk ye in him. That the power of Christ
⁵⁵ may rest upon you. But by the revelation of
⁵⁵ Jesus Christ. When Christ our life shall appear.
⁵⁵ Even as Christ forgave you. But Christ liveth
⁵⁵ in me. Baptised into Christ. Put ye on the
⁵⁵ Lord Jesus. Predestinated to the adoption of
⁵⁵ children by Jesus Christ. That Christ may
⁵⁵ dwell in our heart. Christ shall give thee light.
⁵⁵ The Saviour, the Lord Jesus Christ. Redemp-
⁵⁵ tion in Christ Jesus. Even as Christ forgave
⁵⁵ you. Let the word of Christ dwell in you. Do
⁵⁵ all in the name of our Lord Jesus Christ. Of
⁵⁵ God our Saviour, and the Lord Jesus Christ.
⁵⁵ Peace from God our Father, and Jesus Christ
⁵⁵ our Lord.⁵⁵

Now here are a few out of the many passages
 which seem to ascribe power to Christ and God
 indiscriminately. Now however these matters may
 appear to some spirits, is not material, or what dif-
 ference they may make by the difference of names,
 such as *Lord, Jesus, Christ, Father, Son, Holy Ghost,*
Saviour, &c. &c. as indiscriminately mentioned
 above,

above, ascribing different offices, operations, powers, &c. to each name, is of no avail. Therefore, in the name of that only, living, eternal, and true God, I hereby challenge the whole world to make it appear, that there either ever was, is now, or ever can be, any other power, besides that of the one eternal and true God, of any sort, name, nature, or kind whatsoever: and this God is all my hope, and all I either now, or ever can want. I am not hereby denying any kind or sort of this power, being put forth in or through Jesus Christ; but I hereby declare, and utterly deny that Jesus Christ ever had any power, but only the power of God. And I again challenge all the whole world to prove the contrary, (I would hereby be understood to mean no sort of such power as gives that supposed preeminence) except that of the power of God. And far be it from my intention to deny that preeminence to Jesus Christ, which I conceive God has given him, as will be shewn hereafter. But we pass on,

3dly, The next thing proposed to be considered is this; "That throughout the universe, there can be nothing but God and creature." This granted, then, which cannot be denied; the inference is clear, *viz.* that God cannot become a creature, nor a creature cannot become God: therefore God must be God, and creature must remain creature; and God to have the absolute sovereign power, in and over all, and every part of the creature; and turns and exercises the whole, and every part of the creation, according to his own wisdom, glory, and power: for there is not, nor ever was, or can be, any other power than that
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of God; for all the powers that are, are, and must be of God. This being then granted, which cannot be denied, will clearly open to our view, what I have already asserted, *viz.* that Christ is not God; nor can the greatest masterpiece of wisdom that ever yet appeared, or ever will appear, compound God and creature together; but there must throughout eternal ages, remain most clearly and distinct views of God and his creature, whatsoever names we may apply to either God or creature, is not in the least material: nor can it make the very smallest difference. And to use phrases, when we speak of God, such as all the power of God, the whole power of God, or put the term all, or whole, &c. in any wise, when speaking of God, is most absurd blindness, even darkness which may be felt; because God fills all things, and is infinitely beyond all things; and it is using terms, as though we could comprehend the incomprehensible, weigh omnipotency, fathom omnipresence, and get where omniscience could not find us; in short, ungod the God that is the life, upholder, and sustainer of universal creation. Blush, tremble at the thought, and shrink back into thine own nothingness; and be content to be as happy and blessed as thy poor, narrow, blind, feeble frame can bear. Creation is just, and duly balanced with suitable blessings, suitable to every part of its nature and frame; nothing to add, nor nothing to take away. God, the central life, light, and power of the whole, and every part of his own creation: and impossible to ever either add to or diminish his eternal almightiness, throughout eternal ages. And Jesus Christ, or the highest order of the heavenly Hosts, no more than meer
passive

passive instruments in his hand, to shew forth his wisdom, power, glory, and infinite majesty and goodness in and by.

But I pass on to my next remark, namely, In what light I view Jesus Christ as man, clearly consistent with the glory of God, and good of mankind, &c. For my spirit looks upon him as mere man, and the eternal God manifesting his glory, goodness, wisdom and power, in and by him; and so I shall view him in my following remarks; and yet find what I have proposed, *viz.* the glory of God, and good of mankind, in such views.

4thly, Then I view Christ as man, respecting his tabernacling among us, as the seed of *Abraham*, in our flesh, &c. and in that state, in his office-capacity, shall prove how I see him to the glory of God, and good of mankind; and we shall take for granted, that so far as he can be proved for the good of mankind, that will clearly appear to be to God's glory; then, you see, the matter is reduced to this, *viz.* To prove the man Christ Jesus, in his office-capacity, to be of real advantage to mankind. Now then to proceed,

First, The number of Old-Testament promises stand upon record, by which in that day the peoples spirits were kept from sinking, from time to time, and also sundry visions from the Lord, upon which he caused them to trust. However, we may take notice of that first promise, upon which hangs all the rest, *viz.* "The seed of the woman shall bruise the serpent's head;" now we may suppose this to

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be as the first gleam of hope: then in sundry places all along, till the time of the Prophets, the people were taught to revere the name of God, and hope in him, from the many favourable visits they had from him. The Lord then sent them Prophets, which renewed and seconded that first foundation-promise, *viz.* where it was said, "the seed of the woman shall bruise the serpent's head." "For, saith *Isaiab*, "the Lord himself shall give you a sign, Behold, a virgin shall bear a son, and shall call his name IMMANUEL;" this you see is a second confirmation of that first promise, which made the day dawn apace. For we must think the first promise swelled their expectations high. Then we may conceive, how much more the second must; and finding it run in the exact line of things with the first. Now this line seemed to be the whole line of confirmation, of all the goodness of God's good-will towards them. And methinks I see the people all alive, and big with longing expectations to see it accomplished; in order that their spirits might be confirmed in the faithfulness of God, beyond even a doubt. Here are glorious views indeed, Prophet after Prophet, loudly proclaiming just the same thing. Methinks I see the eyes of all *Israel* sparkle with new joy upon new joy, impatiently waiting that clear testimony to their outward senses of God's faithfulness to them, by light upon light; still filling their souls with repeated fresh joys; until the fulness of time was come, when those happy tidings were accomplished, and *Israel's* consolation appears. But greatly to the disappointment of worldly wise men, we see them in their expectations strangely baffled; and as it is now, just so was it then; it fell far short of what they

they had expected, (their eyes being full of adultery, and their hearts hardened).

But you see by *Simeon*, what had been the hope of the faithful; he took the young child up in his arms, saying, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," &c. As much as if he should have said, "Near 4000 years hast thou caused thy people to hope for a visible confirmation of all thy faithfulness; now mine eyes are satisfied; let me now depart; I die in peace." And Christ himself says, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me": Confirming still my former judgment, *viz.* that the people were made to look to that same event, of the birth, death, and resurrection of Christ, for a full and sensible confirmation of all the faithfulness of God's loving kindness and good-will to them, in all his former promises from the beginning. And we are told, that the Jews had fulfilled the scriptures, in condemning him: without enlarging upon a matter which I can hardly think will be denied, *viz.* that the life, death, and resurrection of Christ, was the visible confirmation of all God's good-will to the people; and the only general matter promised by God, as the most undoubted evidence, of his faithfulness to them for good. Then only consider how the eyes of the many thousands of *Israel* stood for near 4000 years with longing expectation to see this grand confirmation accomplished. And hence he is called, "The messenger of the covenant; the sent of God; the Ambassador of peace; the fulfilling of the scriptures," &c. &c.

Now let us only go back in spirit into their day, and we shall soon feel what their longing, hoping expectation must be upon such an occasion. The time, and all things concerning that great event, exactly foretold, and now fully accomplished, and upon which depended the whole trial of God's faithfulness to his people, and the very language of their inmost soul, as it were thus, " This is a great day indeed, God's good-will and faithfulness to his people, and their happiness or misery, hanging upon the event of this one single testimony." Good God! what different countenances do I see, upon this grand occasion; happiness or misery depending upon it: methinks I see their faces gather paleness, and their knees smiting together, with the most expressive language in their distorted countenances; but unable to utter one word. O awful, decisive day indeed. This single day settles our state, either for the most unspeakable joy and felicity in God, or our most unspeakable torment, in being banished from his glorious presence, with our dear wives and children, and whole posterity. And when things appeared contrary to some of their expectations, how sensibly must they feel the disappointment? Witness the two men going to *Emmaus*, " as they walked together, and were sad, saying, We trusted this was he that should have redeemed *Israel*," but it is now all over. What a most feeling reply they make to Christ, unknown to them then, upon his asking, what they were communing about. " Art thou, said they, only a stranger in *Jerusalem*, and hast not known the things that are come to pass in these days?" As much as if they should say, " Thou art surely
 " a man

" a man void of all sensibility, and the most stu-
 pidly hardened of all living beings, not to have
 " a more sensible feeling, in such an important
 " event." But now appears the grand confir-
 mation of all that ever had been promised, *viz.*
 Christ's resurrection from the dead : what a dif-
 ferent appearance does the face of things appear
 with now. Every christian face full of joy and
 thankfulness : with what an emphasis do the Dis-
 ciples tell this glorious event ! " The Lord is risen
 " indeed, say they, and has appeared unto *Simon* !"
 It is said, " Then opened he their understandings,
 " that they might understand the scriptures " ;
 which would easily show them, " that they testi-
 " fied of him " ; as he himself has said. And now
 here is nothing but " Glory be to God in the high-
 " est, peace on earth, and good-will towards men."
 And now nothing but " repentance and remission
 " of sins to be preached among all nations. And
 " behold, I send the promise of my Father upon
 " you." This very sentence carries in it the alone
 glory of God very clear, I think.

Now we shall sum up these evidences, with some
 natural and self-evident remarks upon the whole ;
 though but few in number to what might be made
 upon the subject ; nor these I have made, it may
 be, near so full to the purpose as many that I may
 have missed. Here is a grand preeminency given
 to Christ in his office, inasmuch as he is publicly
 declared, and chosen out from among the people,
 to confirm the promise of God for near 4000 years.
 He is the grand and visible messenger of that
 peace and good-will towards men ; he is suitably
 enabled with divine power clearly to accomplish
 and

and fulfil whatsoever the scripture had declared should come to pass in him, or by him. He was not suffered to fall short in any one jot or tittle; he had the preeminency to be first in the resurrection from the dead; visibly, in his life-time, to work all sorts of miracles; and most clearly to know, and publicly declare the will of his and our Father, beyond whatever has, or had been done before; ever strictly and singly acknowledging the supreme dignity of the Father, and more strictly sensible of his own weakness than any of his fellow-creatures were, &c. So that he most clearly had the preeminency above his fellow-mortals in all things.

And now, just a few remarks, in which it will appear that the glory of the whole belongs to God alone. God is said "to have made Christ strong
" for himself; to uphold him by the right hand
" of his power; and in short, to enable him com-
" pletely to finish the work which he had given
" him to do, &c. &c. Here is, certainly, a most glorious preeminency in all these things; yet the whole of the glory clearly appearing to belong to God alone; though Christ is allowed to be exalted above any of his brethren, in his office-capacity, to the glory of God, his and our Father, and the happiness of mankind. These testimonies already shewn clearly prove a preeminency, and yet as clearly prove the whole power to be of God. And whatever excellency of power Christ had at any time, appears clearly to be of God alone, and by no means inherently in himself.

sibly,

5thly, Then the next proposal is to show (wherein I judge much of) the outward profession of the present age meer idolatry, to the blinding the eyes of the souls of mankind, and of course to the great dishonour of God, &c.

I live by the Father, saith Christ. He prayed to the Father; he gave thanks to the Father; and nothing can be clearer, than that he worshipped the Father, and him only. How then are we to conceive of God? We cannot conceive of two Almightyes; there can be no more than one Almighty, who has declared, that he "will not give his glory to another." And has most solemnly declared, that to him "alone, shall every knee bow;" and has also most solemnly prohibited, and charged his creatures not to "worship any thing, or the likeness of any thing, in heaven above, or in the earth beneath, or in the water under the earth." And has declared himself to be "a jealous God, &c." Can any man in his senses break through all these strong, clear proofs, and against the express and clear command of the Almighty, and against the very nature of things, and contrary to all experience? I say, against all these weighty and most clear proofs, will any one dare to proclaim Christ an object of worship? In the name and power of that almighty Spirit that raised Christ from the dead, I hereby declare such spirits to be yet under the powers of darkness, and most gross idolaters. And in the name of the most high "God, who is a Spirit, and only to be worshipped in spirit and in truth;" and I challenge the whole world of creatures, all together, to point out to me, or any other enlightened spirit
throughout

throughout the universe, any other object of worship, either in whole or in part, except the almighty God; who is an almighty Spirit, upholding and filling all things both in heaven and earth.

Some will object, and say, we do not worship Christ as man, but we worship God in Christ. Let conscience, in the name of the most high God, speak; Do you not worship God in a kind of central point, or more there than elsewhere, (even where the manifestation of his power has been equally as great, as in Christ?) That being the state of your spirit, I do hereby declare in the name of that most holy, high, and almighty God, that your spirit is yet squinting about in the most gross idolatry; and as yet an utter stranger to a single eye; but its life is a life of adultery, in the midst of thick darkness. And such consciences must know, that their spirit is yet in a wandering, confused, and unsettled state.

Yes, but, saith the objector, God and man make the Christ that we worship. "Ye worship" ye know not what;" neither God nor man is confounded or compounded by the office-capacity of Christ; but remains as they ever was, and ever must, clear, distinct Deity, or God; and clear distinct creature, or man. Neither can your spirit have any idea of any such compound as God and any created being, mixing or compounding themselves together, in any manner or sort whatsoever. But God evermore must be the life, support, and upholder of every creature; and every part of creation upheld, supported, and kept in frame, order and being by him. And he the only and
alone

alone object of the true worship of every creature, in either heaven or earth. And no sort of true worship ever was, or ever can be performed by any creature, either in heaven or in earth, of what height, dignity, kind, or rank whatsoever, except God, in spirit, life and light, be immediately and sensibly present with the spirit of such worshiper. Therefore we clearly see, and prove beyond even the shadow of a doubt, that all other sorts of worship, of what kind, name or sort soever it may be, except the worship of the true God in spirit, is nothing but barefaced idolatry, and a solemn mockery of the most high God. And Christ himself is no more an object of the spirit's true worship, than any other creature that God has made: as he himself has clearly shewn. Therefore we only bless and praise our God for him; but at the same time declare and prove it gross idolatry, to look upon him in any wise as an object of worship. But, alas! alas! "while the
" trumpet gives an uncertain sound, how shall
" even those prepared know how to go to battle?"

But we pass on to our last proposal, *viz.* to speak of the glory of the dispensation of the sabbath-day. I would be understood to mean, as risen in spirit with Christ our forerunner; then we, as joint-heirs with him, enjoy in spirit with him, entering into the holiest of all with him, as being risen in spirit with him. We then see his prayers answered, which he made in the days of his flesh, *viz.* "I will that those which thou hast given
" me, be with me where I am. For we are risen
" in spirit, together with him, to behold his glory,
" the glory which he had with the Father, before

^{ss} the world began. My peace I give unto you;
^{ss} not as the world giveth, give I unto you. Bless-
^{ss} ed and happy are those that have a part in this
^{ss} first resurrection; they feed and eat of the tree
^{ss} of life, and live for ever.^{ss} Here we leave off
seeking honour one of another, and only seek that
honour that cometh from above; ever hearing that
most melodious voice, of the Son of God; ^{ss} eat-
^{ss} ing evermore of that bread which cometh down
^{ss} from heaven: we know the voice of our true
^{ss} shepherd, we are not to be deceived by any
^{ss} stranger's voice: we have seen and known him
^{ss} that was from the beginning, even the Father of
^{ss} our spirits; and though we were born blind,
^{ss} yet know we now that we see. We feel our
^{ss} union with the Father, and with the Son. The
^{ss} Spirit of truth is already come, and has guided
^{ss} us into all truth; ^{ss} viz. to God; being baptized
with the holy Ghost. And the more ^{ss} our eyes
^{ss} are single, the more we find our whole body
^{ss} full of light: and we are become the temples
^{ss} of the one living and true God, who is become
^{ss} a Father to us, and we are in spirit become his
^{ss} sons and daughters. Thanks for ever be to God
^{ss} for this unspeakable gift; for we know, that
^{ss} those which are in the flesh, cannot please God.
^{ss} For we know that there is but one Lord, one
^{ss} faith, one baptism, one God and Father of all;
^{ss} who is above all, and through all, and in us
^{ss} all; working in us all both to will and to do
^{ss} of his own good pleasure. For we are dead,
^{ss} and our life is hid with Christ in God. And
^{ss} we have had a part in the first resurrection,
^{ss} therefore on us the second death can have no
^{ss} power.^{ss}

And

And thus "all old things are passed away," and behold, to our eternal happiness, "all things are become new;" new hopes, new joys, new light, new life, new company, new fellowship, new bread, new and never-ending sabbaths, new home, new family, new praises, new peace, new views, new rest, new glory, new song, new thanks, new spirits. Our old creation labours are all over, and we cease from our labours, as God did from his; we have done our toil, and entered the sabbath-day of eternal rest, where we have a feast of fat things, new songs, new worship, new heaven, new earth, new water of life, new air, which is the spirit of God. And thus our spirits bathe in the eternal ocean of eternal rest; seeing the smoke of our old *Sodom*-state ascending up for ever and ever; and we clapping our hands for joy at its eternal destruction and final end for ever and ever. Our God is a wonder-working God. We kindle no fire in this new day, but breathe forth in spirit our praises and hallelujahs, to him that sits on the throne of eternal life and light for ever and ever; our eyes are up unto him; we have entered through the vails; the last vail we passed was the vail of Christ's flesh; then we entered the holiest of all, where now we have found the ground where the anchor of our souls is eternally fixed. All witchcrafts, forceries, and enchantments are now broken: we have seen the clear sky, without so much as the shadow of a cloud. We have for some time stood upon that sea of glass, clear as crystal, and heard the voice of him that sitteth on the throne, say, "Peace be with you." And tho' the great men of this world, who are, like the *Egyptians*, big with flesh, understand us not, nor our language;

guage; yet stand we upon our watch tower, most clearly and most minutely seeing into their very inmost souls; and how they must, in their day, condemn us, and prefer the murderer before us. Yet, fearless and unconcerned, we stand upon our watch-tower, and proclaim them the younger children of the same father, and fellow-heirs of the same great salvation with ourselves. And though they are afraid of us, and deem us as the very pest of the earth, in their own spirits, thinking it would be to the glory of God, and for the good of mankind, that God should make a public example of us, by speedily cutting us off, in a way of most dreadful judgment, yet do we clearly see their day, and the very spirit they are in, and know they are working the Lord's work of the day their spirits live in; And freely still own them in our spirits to be fellow-heirs of the same salvation of God with ourselves; though not at this time in the same degree of possession with us; and these things we see and know, in the true light of the sabbath-day. *Jerusalem* is now a quiet habitation; and the peace of God, which passeth all understanding, dwelling in the midst of her. In this most glorious sabbath-day light, we can see afar off, and hear words unutterable, and full of glory. We here enjoy the true earnest of our eternal inheritance; there is no condemnation here. In this day we see the *Egyptians*, to whom we were once close joined in alliance as our strength and friends, now lying dashed in pieces, dead upon the old shore, to the glory of God, and our everlasting happiness. We now find it our strength to sit still; we plow nor sow no more. This is the true sabbath of the Lord our God, a day of pure rest,

rest and life. Perfect Love has cast out all our fears ; and we no more fear the swelling of *Jordan* ; we know assuredly, that when we are to pass that once formidable river, the waters will gently divide, and our glorious *Joshua* will then march before us. The once high mountains are become a plain ; and the low valleys are exalted ; and we are taught that new song of both *Moses* and the Lamb ; and we are become kings and priests unto our own God and father. We are now no longer our own ; we are become the true spoil of the mighty arm of the Lord of hosts ; and our ears are nailed to his door-posts. We are ever most dear in his sight ; and he ever most dear, glorious and majestic in our sight. And hence springs a most glorious, interchangeable fellowship and communion, between our own God and Father and our spirits ; a communion and fellowship, mixed with everlasting life, light and glory : these are sabbath-days employment, in sabbath-day life and light, sabbath-day food, and sabbath-day rest, sabbath-day peace, where plenty of sabbath-day fruit is found.

And now, O our Almighty Father, we have no trust in either heaven or earth, but in thy great name alone ; have pity upon our feeble frame, and suffer us not to fall a prey to any of our enemies.



IN

IN hearing the above read I was shocked, for it was like a dagger to my heart to hear Christ spoken of in that manner; yet I found a strange sort of a listening ear, and thought in myself I would consider of the thing. I do not remember speaking any thing to my friend after he had read this book, for I was too much shocked, and at the same time resolved to consider of it. I was not got a quarter of a mile from his house, but musing and thinking of God, Christ, Spirit, &c. this passage, "The Father himself loveth you," came with weight to my mind, and I had such a resistless conviction of the greatness, glory, goodness, unity, and absolute power, of *one God alone*, sealed on my conscience, as nothing but an experience of the same kind can ever give an idea of: and at the same time such a delight and rest of soul from all my former distraction: seeing God to be every thing the soul can want, my sorrow was now turned into joy indeed: and for twenty times together I said to myself, "Can it be true! "Can it be true!" I could not walk the streets, but with hands clinched in each other, and a heart continually crying out, "O my own one God! my own one God *alone*! I have enough "in thee, I want no more!" This was the continual state of my mind for seven or eight days without intermission. The joy and glory of this state, and the horrors just before, gave me a more lively idea of heaven and hell, than all the words and descriptions of volumes could, without the experience. We that have been in hell, know there can be no greater than the absence of God: and, and on the other hand, there can be no higher heaven

heaven than the presence of God in the soul. And as to any local place of either, that is what I know nothing of; but this I am sure, neither state can consist of any place.

I will now endeavour to give you an account of the effect this view or conviction of the alone power of God had on my mind. It swept away at one stroke all my former plan of things respecting the way and method of salvation, &c. for I found God alone was salvation, and was fully convinced that no other heaven will ever take place to all eternity, but only, and alone, that sensation of the soul given by God, on God's shining in with an illuminating conviction of what he himself is.

I now found myself stripped of every thing which I had before either to hope or fear, except God; and quite driven from all other objects, of what name or nature they may be of; quite stripped, I say, both of good and bad, of Christ and Devil, of a local heaven and hell, of men and books, of church, communion-ordinances, holy days, holy places, or holy things, of life and death, of time and eternity, of the supposed resurrection, and of the supposed general judgment, and of all systems of religion, ordinances, &c. and saw every thing but as shadows of that one alone substance, God, who was become my salvation, and was all in all. This was him at whose presence the old heaven and earth, that is, all the old frames or notions of things, fled away; and there was no more sea, that is, a fluctuating, unfixed, agitating state of mind respecting God. And a new heaven, and a new earth, in which dwelleth righteousness,

teousness, commenced. That is, seeing every thing is from and of God, all things are right, all things are good, and will at last be found to be so. This is *the mountain in which God makes unto all people a feast of fat things, of fat things, full of marrow, &c.* *Isaiah xxv.* from the 6th to the end of the chapter. This is that state of soul, in which the glorious Lord becomes to it *a plate of broad rivers and streams, &c.* *Isai. xxxiii.* and 21. where no galant ship nor gally with oars can ever pass. This is that rejoicing, described *Revelation* the xviiiith and xxth, over the destruction of the old city *Babylon*, that is, the very idol that the soul has been stripped of, which is most beautifully described throughout the xviiiith of the *Revelation*; this is that birth which no man can ever enter into the kingdom of God till he has been brought through. To speak as the thing is, it is to be brought into the kingdom of God, to see that God only is King, and Governor of all things, in all places, and at all times.

But I will just go on to let you know what followed after the excess of joy was in a great measure abated, and I began, as it were, to look round me to examine the foundation in a rational way, of what I had been so exceedingly happy in, which I may date *Saturday 14th Oct.* I began to have such questions as these arising in my mind, by recollecting what satisfaction I had formerly in the view of Christ, &c. and having a persuasion that it was the same with all my religious acquaintance, and even throughout christendom: God is pleased to shine on men as it were through their view of Christ as a mediator, &c. So reasoning with myself

self in that way, it occurs to me how is it possible that this can be true after all, that Christ must be entirely given up? nothing in the world but that conviction of the almighty power of one God alone, could ever have driven me entirely from Christ, whom I had from my youth looked to as my Saviour. And of this I am fully persuaded, that when a soul is so far brought to the knowledge of God, as to see its utter inability of doing any good act, and is led to look for salvation by free grace through Christ; I say, such a soul cannot be drawn from looking to Christ as his Saviour; &c. till the same soul is further convinced, that he is equally as unable to do any bad act as any good one: then God becomes all in all, and there is no work left either for the devil to do to destroy, or for Christ to do to save, but the everlasting happiness of the soul rests on what God is.

I have experienced many such reasonings at different times since, particularly respecting Christ: O it is a hard thing to part with all, but all must be parted with. And indeed I had this witness, that supposing I was wrong, that it was owing to the thing appearing as an unquestionable truth to me against all the many years pleasure I had experienced in a different plan of ideas; for I am sure I can say with truth, I should have thought it blasphemy, and the greatest blow at the root of christianity, to deny that Christ was God. But the light of God shining more and more, and the old state having received a mortal wound at first, I always found, the more I was led to question whether I may not be in an error or no, the more conviction I had on the most impartial examination

on the principles of reason as well as experience, of my being right. So that now I am in an ocean that has neither bank nor bottom, nothing but a naked God, whose glory I would now write, but it is a sea that well suits the mind of man; whoever swims here will never be lost; for though it is pleasant to swim beyond description, and tho' we do but swim while united to the present outward mundane, affairs yet when the body shall be forsaken, then the soul shall for everlasting dive in this eternal sea, and forget itself and all other things by being filled full of a direct view of God to all eternity. For where should the spirit return but to God? You will see that all the other changes in my mind, have followed as effects, on having this view of God. For what is the scripture to me, or any other person? God alone can speak to the mind: and how he does it, whether by means of the scripture or not, light is from God, *for God is light, and in him is no darkness at all.* I esteem the scriptures as from God, but will not ascribe the least power, life, or light, to them; nay cannot see them of any more use to me than the common air I breathe in, or my ears by which I hear, or my eyes by which I read the words which compose the scripture; all things hang in one vast chain, and when we see God, we shall receive every thing as immediately from him, and not ascribe any power to any thing else.

So of Christ, when we are led to see one only almighty, then we shall not want to ascribe power to Christ; but say as he said, that he did nothing of himself; and as it was said of him, that God did it by him.

So

So of sin or transgression of the moral law, we shall see that that also is as much of God as any one thing, for the whole creation being wholly incapable of so much as thinking one thought, willing one thing, or moving one atom; then the whole and every exertion of thought and will, &c. in minds, and the motion of every particle of matter, is of God, and the efficient cause is God.

Now I will only appeal to your consciences, before you judged me unworthy of being any longer a member among you, (tho' I am not at all sorry you did so judge) whether I should not have been publicly questioned what my ideas then were of God; for on that article the whole of my other charges had their rise, but instead of that there was not a word respecting God in any question asked me, but a few questions framed which required only negative answers; and for giving which I was excommunicated out of your community.

I will now just state some positive truths, &c. at least they appear to me to be so; If I had been questioned more particularly before the church, I might not have had occasion to take this method of letting you know my present sentiments: but whatever is, is right.

I think we know just so much of that kind of knowledge, properly called Religion, as we know of God, and no more. And for a person to be cut off from a religious society as an unworthy person, meerly on account of principle, without being asked what he thought of God, when it was known that that was the foundation on which his

difference from what he was before had its rise, looks as though it was designedly avoided being entered into. If I am wrong in any of the undermentioned sentences, I should be glad to be convinced of the error by any person, as I am quite out of chains, and open to conviction. The most important question in the whole world is this,

What is GOD ?

1. God is the one only self-sufficient independent Spirit; who created all things visible and invisible, and is the only power who upholds all and every part of the creation in all its forms, modes, changes, fashions, qualities, &c. and whatever has been, now is, or ever will be in the creatures, are only such and such manifestations of God.
2. There is no power but of God.
3. All things that are are of God.
4. God is the cause of all things and circumstances.
5. All things that God is the cause of, are good.
6. All things are good, because God is the cause of all.
7. All things shall work together for good to them who love God.
8. All love God when God shews himself to the soul as he is.
9. Though the generality of men seem to have a hatred to God, yet no man ever actually hated or dreaded God, or ever will the object of their hatred or dread exist, only in their conceptions; but let the real God be once seen, and that object will command love from every soul that beholds him.

10. God

10. God alone can speak to the mind.
11. All the degrees of reason that are seen in the least to the greatest minds, are manifestations of God to such or such a degree.
12. All nature (which in other words is, material things and intelligent beings, governed by God under certain common laws perpetually) is only the manifestations of God in this and that, and here and there, through the whole.
13. God is the cause of all our ideas, appetites, sensations, &c.
14. God is the cause of all motion in inert matter, and all natural and voluntary motions of the body have God alone for their efficient cause.
15. Whatever is is right.
16. In God we live, and move, and have our Being.
17. God has created all things, and for his pleasure they are and were created.
18. The Lord God omnipotent reigneth.
19. God's kingdom ruleth over all.
20. Fix your attention on any one being, thing, or circumstance in the whole universe, and trace its origin, you will find it center in God alone for its real efficient cause.
21. God is the only actor in the universe (I mean independent.)
22. Though the minds of men are subject to very disagreeable sensations, yet there is no real evil in the world.
23. There never was, nor ever can be such a thing as either merit or demerit.
24. There never was nor ever can be such a thing as atonement or satisfaction paid to God by any being whatever, for itself or for another.
25. There

25. There never was nor ever can be any one thing acted or done contrary to the will of God.
26. An act which is called morally evil, does not injure God, and the creature is thereby taught by God, that nothing can satisfy its infinite desires but the infinite God.
27. An act which is called morally evil, and attended with such circumstances as the actor knows will do one or more of his fellow-creatures an injury; to the injured the providence must be as immediately from God, and to the transgressor it will by God be made to answer the end of the former act.
28. No man moves his own body.
29. The human eye never saw, the human ear never heard, nor the human body never felt.
30. The immortality of the souls of men does not rest on what is called the nature of the soul, but depends wholly on the immutability of God, who is the alone conservator of that and all other things.
31. The everlasting happiness of the soul rests on what God is, and not on any ideas in the mind, on any systems of religion, or historical events transacted on this globe.
32. The greatest use the scripture seems capable of being made of to the mind, appears to me to be when we are let to read and understand it as a description of the transactions of God on the soul: for of what great use is it towards my everlasting happiness, to know when the world was created, and what events have taken place, or will take place after I am dead and gone? Is God my friend, or is he not, is all I want to know; and he only can give me that witness which

which all the world of men, or books, saying to the contrary, will make no difference in my reliance on him.

I HAVE, as above, expressed my ideas of things in many particulars, that if one is not so fully understood, others may: but if I could see any one not agreeable to the first article or foundation-truth of what God is, I would expunge it. I shall now only mention a few experimental observations as they appear to me by being led thro' the several states.

1. God being the ultimate end, the soul can ever desire, let it be in ever so gross a theoretical notion of religion, yet so far as the soul apprehends God will be its friend on this or that condition (let the condition be what it may) the soul will receive a degree of happiness always in proportion to the degree of its belief that God will be its friend and portion.
2. A mind that is so far brought to the knowledge of God, as to see its utter inability of saving itself, and has its whole dependence for salvation by free grace through Christ, cannot be driven from that object, Christ, while he has any consciousness of guilt on the conscience.

The state of mind, from one degree to another, is most judiciously laid down in twelve particulars, which I have for many years admired in Mr J. BOSTON's *Four-fold State*; the 15th Edition: it begins at page 249, under this title, *How the branches are cut off the natural stock, &c.*

3. Not-

3. Notwithstanding the believing soul expects to be saved at last on account of Christ's righteousness, death, &c. yet there will always be something of a craving in the mind, as long as an apprehension remains of any power in it to act contrary to the will of its heavenly Father.
4. When God appears, as he did to *Abraham*, clear to the soul's view, and says with words which the soul is obliged to believe, I AM THE ALMIGHTY GOD: at that very instant *Babylon* falls like a great mill-stone into the sea, and shall rise no more at all. And all scripture-expressions, &c. which carried his view to Christ as a Saviour, &c. now centers in God himself.
5. Now the soul is at home, and entered the true rest, but stripped of good, of bad, of Christ, of devil, of heaven, of hell, of life, of death, of men, of books, of the scripture, of church-communion, of ordinances, of every system of religion, of sabbath-days, of holy places, of holy things, &c. and sees every thing past as meer shadows of that one alone substance, God, who is now all in all, and will be so for ever, nay and ever was so, though the soul saw it not.
6. Before this state commenced, the person always spoke of salvation in the future tense, and as at a distant period, but now its language of salvation is in the present tense, for God is salvation.
7. God was the soul's from everlasting, but the bliss of it is only known by tasting.

Now,

Now, my dear friends, I have nothing more to add, I have simply mentioned and simply acted under this very uncommon view of things, and leave myself and all concerned in his hands, *who does according to his own pleasure in the armies of heaven, and among the inhabitants of the earth,* and am,

Your unworthy Friend,

POULTRY,
25th Feb. 1776.

S. W.

P. S. If the one only living, true, and unchangeable God himself is not the friend of man, pray who is he that can alter his mind? *God is of one mind, and who can turn him?*

G THOUGHTS

Now, my dear friends, I have nothing more to add, I have simply mentioned and simply acted under this very uncommon view of things, and leave myself and all concerned in his hands, who does according to his own pleasure in the affairs of heaven, and among the inhabitants of the earth, and am,

Your unworthy Friend,

S. W.

Poulney,
27th Feb. 1770.

P. 3. If the one only living, true, and unchange-
able God himself is not the friend of man, pray
who is he that can alter his mind? God is of
one mind, and who can turn him?

THOUGHTS



T H O U G H T S

O N T H E

Distinct Being and Properties of Mind and Matter,
and the Relation GOD keeps them in to each
other, in what is called the UNION of the
Human Soul and Body :

B E I N G A

L E T T E R

Wrote about Seven Years ago, with a Design to
give to the *Catechumens* at LITTLE ST HELENS,
but as the AUTHOR had no Acquaintance with
either of them, it has lain by unseen.

Fear not them which kill the Body, but are not
able to kill the Soul.

I am fearfully and wonderfully made.

All thy Works praise Thee.





THOUGHTS

ON THE

Distinct Being and Properties of Mind and Matter,
and the Relation GOD keeps them in to each
other, in what is called the Union of the
Human Soul and Body:

BEING A

LETTER

Wrote about Seven Years ago, with a Design to
give to the Casparyan at Little St Helens,
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Learn not them which kill the Body, but are not
able to kill the Soul.
I am testily and wonderfully made.
All thy Works praise Thee.



human soul and the human body consist. Then
pass some reflections.

~~First. What are the properties and wherein
does the life and being of the human soul consist?~~

For the right understanding of this, it is neces-
sary to observe, that the whole of the creation of
God, visible or invisible, is sometimes call'd
may be divided into two grand kinds, that is,
mind, and that body to be considered, and manner
and that merely to be considered, which two we shall

CATECHUMENS, &c.

Accidentally being at your place of worship last
Lord's-day, and hearing your young friends
giving their thoughts on some questions that were
proposed to them from the minister, which were
partly on the nature of the union of the human
soul and body; and in some respects was handled
consistent with the nature of things, and in others
very widely therefrom, and as the same subject is
to be treated on this evening*, was willing, as a
private friend to truth, and the care of making it
known, to mention two or three things on the sub-
ject, as it is very necessary to have a clear notion
thereof, to the right understanding of God the
creator of all things, and ourselves his creatures.
I would for making this subject plain, first con-
sider the properties and wherein the life and essence
of the soul consist: and secondly the properties and
wherein the life of the human body consists: and
thirdly the properties and wherein the union of the
human

* The same subject was to be resumed the next time.

human soul and the human body consist. Then pass some reflections.

First, What are the properties, and wherein does the life and being of the human soul consist?

For the right understanding of this, it is necessary to observe, that the whole of the creation of God, visible or invisible, as we sometimes call it, may be divided into two grand kinds, that is, mind, and that purely so considered; and matter, and that meerly so considered; which two we shall have clear notions of, if we with impartial judgment consider of them separately and distinct as they are in their being. The soul or mind, is that in which personality consists, and every individual person may very properly be called a soul or mind, without any relation to matter of any sort, even its own body, which moves at its will, but not by it as the agent or real cause of its motion. The essence of mind consists in understanding and will, from which all the other properties of mind are branched out and named, according to the sensation the soul or person finds in itself in considering of different subjects, and the judgment it passes on them. What is judgment but right understanding? what is memory, but the same knowledge, idea, or understanding, that was in the mind some time past, brought to the mind again? What is pain of any kind, but an unsatisfied will? What is pleasure of any kind, but the satisfaction of the will? What is conscience, but the reflex knowledge of what has passed in the mind and the judgment, either approving or disapproving of the same as good or evil. Thus, however we consider ourselves, we shall

shall always find we are nothing but cogitation, or mind, variously apprehending, and determining itself on different subjects. So that the life and being of the human soul consists in a continued and perpetual knowledge, and various determinations of the will, on either God, the cause of all things, or on the person or persons of some fellow-created minds, or on some part of the material creation: which will bring us to consider the body, as being part of the material world.

Secondly, What are the properties, or wherein does the life of the human body consist? The body, which is merely material, and cannot have any of the properties of the mind or soul; as that is confined to understanding and will, so this is confined to quantity and position. As to quantity, it is so much and no more than that organical machine which we find moves, and is variously applied to different parts of its fellow material creation around it, at the will of the mind or person God has made it as a servant to: which we sometimes are so foolish in expression as to call *ourselves*; though if we attended to what is in our minds, we should find we do not mean, at the same time, this part of the material creation, which we call very properly our *bodies*, and not *ourselves*. It is difficult for many to receive or have a clear notion of the real distinction between it, and the *mind, person or soul*, which will exist after the laws which seem to make them one will cease, even at death. The human body, no doubt, is a most curious machine, made by the eternal will of God, as the only agent of its being, but still it is but a material

material machine, and will for ever remain unconscious or insensible of its own being. What we call its *life*, consists in the wholeness of its parts, external and internal; their proper quantity, and the due position and motion of the fluids, which all together make it what it is, carried on immediately by the power of God, as its perpetual natural motions testify in all its parts.

Thirdly, Wherein does the union of the soul and body consist? or, in other words, How or by what means is it, that there is or can be any sort of union between a mind, which has nothing in it but understanding and will, and body, which has nothing in it but quantity and position? To give ourselves a clear notion of this union, it is absolutely necessary to begin at the beginning of all inquiries; which is, What is God? *Answer*, God is what he is; as he saith, when speaking of himself, I AM *what* I AM. He who is not satisfied with this answer, will never be satisfied on this head. God is in himself creator or the eternal cause of both mind and matter; and the relation they stand in to each other, has his will for its cause. The mind, in receiving different sensations from the body's being in such or such a position, must necessarily have him for the giver of the sensations; as well as the body's moving in such or such a direction, must have him for the cause of its motion.

This relation, or union (if you will call it so) of the soul and body, may be divided into two branches; but they will claim the eternal self-sufficient mind for the author of them both. First, the

the sensations the soul has on different positions and conditions of the body, which sensations are purely understanding and will, though caused by God on the body's being in such or such a condition or position; caused by God, I say, and not necessarily arising in the mind; but arising in the mind because it is the law of God, in the relation he has established in the union of human minds to their bodies.

The different ways by which knowledge is caused in minds by the body's being in such or such a position, may be divided into five, *viz.* the seeing, hearing, feeling, tasting, smelling; though these, with regard to the body, are nothing but the organs being in their proper exercise or motion, that are the conditions, on which it has pleased God to give the mind many different notions or sensations of different kinds: as for instance, seeing, when my eyes are open and in order: God is pleased always to give me that understanding or notion we call *seeing*; which, with regard to the mind, is purely immaterial, and as distinct as the knowledge of matter is from matter itself. And so of all the other ideas we receive by what we call *the senses* of the body, which are nothing but the conditions on which it has pleased God to give us such or such knowledge, or to affect our minds so or so. So far for the mind's being affected by the body.

Secondly, We are to consider what relation, or what alterations of the body, with regard to position and motion, which are the properties of body, God is pleased to cause at the will of the mind he has made it as a servant to.

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The motions of the body may be divided into two sorts : 1st, What we call *voluntary*, or that which immediately succeeds on the desire of the will, to a certain degree, which it has pleased God, and which is what we call *our* strength : but well may *Samson* cry out to the strong or omnipotent mind, for this sort of motion, when standing between the pillars, as this, as well as that I shall mention by and by, has no other agent but God. To pretend to render any other cause for the motion of the body, but the eternal and omnipotent will of God, is betraying our ignorance of him who *is what he is* in himself, and the author of both mind and body.

But here it is to be observed, that as God has established certain conditions of the body, on which he is pleased to give the mind sensitive notions, so he has established certain conditions of the body, without which he does not, in the common order of things, move or actuate the body at the desire of the mind, nor but to such or such a degree, as before mentioned, when desired. Thus we find many lose the use of one part of the body, while they retain the use of the other ; or of one sense, while they have the use of the others ; and also we find, that those motions are but to such a degree as we can support under any small weight, but when the weight is increased beyond our strength, it crushes our bodies to the ground, although we desire the contrary.

Secondly, We shall consider the *natural* motions of the body, as it is called ; which are the motions of the internal fluids, and various parts,
as

as the conditions on which it is the will of God to give the mind its bodily sensations, or the body its voluntary motions at the will of the mind. On this subject the oculist ought to be skilled in the proper conditions for sight, as far as human knowledge knows; and so each of the senses require a different and distinct explanation of the proper texture and conditions in which it is the will of God to give the mind the sensations it receives. Our principal thing is to know, that however curious or depending by the order of God, one part of the body is on the other, yet that we must of necessity see we are a more noble kind of being than any part of the body, or the whole considered together; which is a senseless, though organical machine: from these sorts of motions, it is the will of God to give the mind pleasure or pain: thus the young man, in health of body, rejoices in his strength, while the old and decayed bodies are found to give different sensations to the minds in relation with them. And here the wisdom and goodness of God appears, in that he giveth pleasing sensations to the mind, on the body's being in proper health, and full of animal vigour; while he giveth unpleasant sensations, if any thing tends to the impairing of the curious mechanism. If this law was to be reversed, what would be the consequence? if the more pleasure we found in our minds at the impairing of any part of the body, the more we should be for its destruction, till we had quite brought it to its old mother earth, and lost both pleasure and pain by it.

From the whole then, we may learn, in the first place, what our souls are, or more properly,

what we are ; for the soul or person being itself, cannot be divided, nor be considered separately ; but must and is swallowed up in the notion of a mind, or continual cogitation, which is what we are and shall for ever be ; but changed as to the subjects and knowledge we shall have of things.

Secondly, We may learn what our bodies are ; viz. a part of the grand material creation, made, by the will of God subservient, in some degree, to the mind he has given to receive sensations by it : and that after the relation of our minds to matter cease, which will be at death, may our minds be led above material things, to God, the eternal self-sufficient mind ; in the contemplation of whom the created minds will receive everlasting pleasure, or satisfaction of will.

Thirdly, We may learn what sort of a union the union of the mind and body is : it is not a local union ; the mind cannot be said to reside in any particular part of the body, nor in the whole of it together : it cannot be supposed to be either in the brain or heart, which are purely material, though these are the principal and immediate conditions of sensation, yet these are not sense. But whoever would form any right notion of mind, will have different notions of it than to consider it as part of the material world : this it is not. It is not subject to place, or being here or there, which are words that would give it the notion of matter ; but is, as before observed, purely understanding and will ; and will always remain so, when it is deprived of its beloved body, till the restitution of all things, and the re-union of itself
to

to the glorified body, which we have but little knowledge of. But this we know, that whether the future state, after the resurrection, be a state in which we shall have a remembrance of each other again, or no, that there will be a better object than any fellow-creature can be, even the Creator and Giver of being and life, both mental and animal, in the contemplation of whom the mind will receive everlasting satisfaction; and in the knowledge of whom, may all our minds be enlightened as this, simply considered, is the true food of minds.





T O T H E
R E A D E R.

IF any person on reading this Letter, &c. should have a desire of conversation with the writer of that part from page 13 to 33, this is to let them know his name is Mr JEFFERY BURTON; and may be spoke with almost any time, but particularly any *Monday*, between 9 and 12 in the forenoon, at his House, opposite the White Horse, in Pitfield-street *Hoxton*; or any *Sunday*, between 4 and 6 in the evening, at the Room where the people at present meet, in Mrs PAYNE's House, N^o 10, Noble-street, near Foster-lane, Cheapside.

N. B. They meet Morning, Afternoon and Evening, every Sunday at the usual time; and Tuesday and Thursday Evenings, from 7 to 9.

[illegible]

1912

